



SIXP

Rev Amos A. Phelps.  
Anti Slavery Reporter  
New York





and of others also "has his restraining hand upon his deacons who in their charity are eager to "keep" as well as to "get many in whom they would gladly" thrust no less than "keep out." If I add "they" - the deacons, or elders, "generally" bow to his superior wisdom, and by the exercise of a little skill, their manners (thought) may be made always to coincide with his," you will please recollect that I quote from the above letter written from the Sandwich Islands. J. S. Green

note A. affectionately yours  
A member of my church a few years since was thrust into the fort at Lahaina, by a high chief, also a member of the church, and confined there some sixty days. All this was done without trial or accusation, merely because the man quarrelled with the chief for what he regarded as a wanton disregard to his feelings, as a Christian, by the chief in public. When the resentment of the chief had consumed itself, the poor man was allowed to return to his family, and that was the last of it.

note B. See New York Evangelist March 20 1846.  
Does not this statement of Mr. Theobald respecting the manner of disciplining the churches at the Islands disclose an alarming amount of immorality of mind among our people? If it be said that the chiefs are equally immoral, I reply, there is a cause of another kind. Their gross habits of living, one of the fruits of oppression. This has with high probability some of them. Others of them are more intelligent.

note B.  
Honolulu Dec 14 1846

N.B. Mr Green requested me to read this & add a note. I can only say I believe the statements or propositions on the 2 page of this letter from S. I. - - & are capable of being substantiated. In other words, are true - he has I perceive in another letter relayed upon the same subject.



gave you the following as the Summary of the matter.

1. Oppression has been rife at the Sandwich Islands and is still measurably practised.

2. Chiefs, from the highest to the lowest, have been guilty of oppression and extortion while members of the church of Christ.

3. I have never known of a chief being discredited for oppression. I mean a chief for ~~oppressing~~ a common man.

4. It has been generally conceded by the brethren of the mission; that the testimony of the common people against their chiefs could be obtained, if at all, only with great difficulty. My experience on this point I have given you Doc Laforez; you have also.

5. The installing of iniquity in the chief in the person of the oppressing ruler was for a long time, a standing reproach to the cause of Christ.

6. Chiefs of the highest rank have been disciplined and excommunicated from the church; for overt acts of sin however, other than oppression and extortion.

7. Though discipline in these cases has been ostensibly the act of the church, or of the elders yet to use the words of the author of letters from the Sandwich Islands, "the responsibility and weight of all rests on the pastor, every one of whom" is of necessity an independent prelate, and who in the case of chiefs  
see note A.



Makawao East Maui Sandwich Islands.  
Rev A. A. Phelps  
November 27<sup>th</sup> 1846

Dear Brother,

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I have recently prepared several sheets for you which I forward to the care of our common friend, Lewis Saffan Esq. These I hope you will receive in good time; but lest there should be a long delay or a failure, I will add a single sheet to go perhaps by another opportunity. - a kind of Index Perum of <sup>this</sup> ~~our~~ <sup>these</sup> ~~communications~~ <sup>communications</sup>. This I shall exhibit to Bro. Andrews at Honolulu, requesting him to read it, and also to write you. I exceedingly regret that I cannot see him just now, but tis out of my power, and I will do the next best thing I can, write him. I have told you st. Some of the mission exceedingly resent the "tirade of Phelps," as they call it, "against the Board," and I guess nearly or quite all of the brethren will condemn both you and Lamon. One says "bad Spirit seemed to pervade the General Convention & explanation." So less than three of the brethren have written me to the amount, that they shall live their "brawl and chase" if they leave the Board: two of them have talked of doing <sup>so</sup>, but can't go. - One said to me a few years ago - "Could I get a support, I would leave the Bloody Board." You cannot depend on the members of this mission for sympathy or aid. They are just as Anti-Slavery as the Board & no more so, in my opinion. <sup>2<sup>nd</sup></sup> I have said some things which you may regard as my testimony in relation to the correctness or incorrectness of that part of your address which treats of matters and things at the Land with Blaud. After giving you some account of my trouble with a chieftain woman at Waialeale, remarking on Mr. Chivers letter in the N. York Evangelist &c. I